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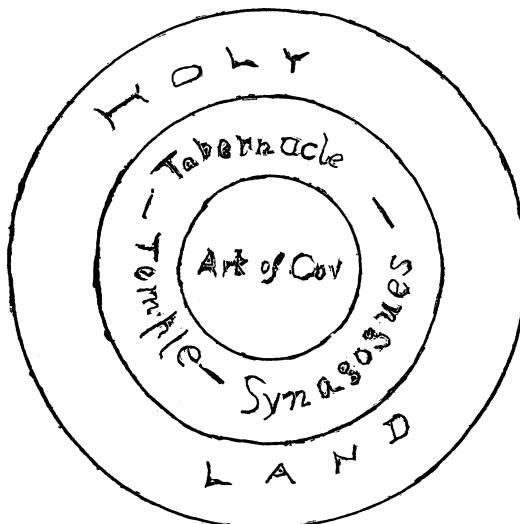
THE CEREMONIAL LAW. A NORMAL LESSON; WITH MNEMONIC HELPS.

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The ceremonial institutions of the old economy were not arbitrary. They had a threefold purpose. *First*, they taught certain important truths ; (1) The Unity of God ; suggested by the one altar, one ritual, etc. ; (2) His Providence ; the Lord having a care for the well-being of his people ; (3) His Holiness ; set forth in many washings, sprinklings, etc. *Second*, they were intended to prevent idolatry, by furnishing Israel with (1) a God, (2) a ritual, and (3) walls of separation making them a peculiar people, "the people of God." *Third*, they pointed to Christ. The whole Ceremonial Law was a schoolmaster leading to Christ. (Heb. 8:5; Gal. 3:24; Rom. 6:14,15; 7:4-6; Gal. 3:13,25; Gal. 5:18.)

I. SACRED PLACES.



1. *Inner Circle.* The most sacred place was the golden cover of the Ark of the Covenant, between the wings of the cherubim. Why? Ex. 25:22.

Dimensions of the ark, about 4x3x2 feet. Materials, gold and acacia wood. Contents: (1) Manna, Ex. 16:33 ; (2) Aaron's rod, Num. 17:8 ; (3) Tables of the Law, Deut. 31:26 ; cf. Heb. 9:3,4.

The Ark was a type of Christ; (1) Living Bread ; manna ; (2) Life and Immortality (Budded Rod); (3) Righteousness (Unbroken Tables of the Law). Here was the visible manifestation of the invisible God, John 1:14.

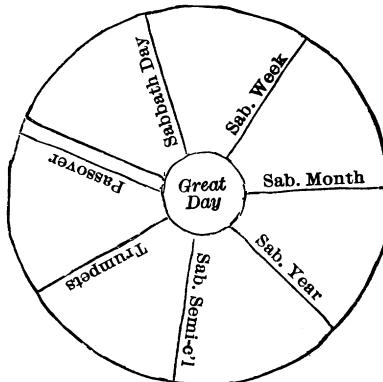
2. Next Circle. The Tabernacle. Ex. 25:9. The Court: linen curtains, on brass pillars. Entrance, at the east. Furniture: brazen altar, and laver. The Tabernacle proper: about 45x15 feet. Two apartments, divided by a curtain. Luke 23:45. (1) The Holy Place: 30x15 feet. Furniture: golden candlestick, table of shewbread, altar of incense. (2) The Most Holy Place: about 15x15 feet. Furniture: Ark of the Covenant.

After the settlement of Israel in Palestine the Tabernacle was supplanted by the Temple. (1) The Temple of Solomon destroyed 598 B. C. (2) Temple of Zerubbabel. One-third larger than Solomon's. Stood 500 years, and fell into decay. (3) Temple of Herod: a restoration of the former. Destroyed by Titus, A. D. 70.

At the time of the captivity the Synagogue took its rise as a temporary expedient, supplying facilities of worship to the exiles until they should return to Zion.

3. Outer Circle. "The Holy Land." Zech. 2:12. Its stones and dust were and are still regarded as sacred by the Jews.

II. SACRED TIMES.



At the center of all was "the Great Day" or Day of Atonement: 10th of Tisri. This was the time of the national sacrifice, typical of Christ. See Lev. 16. Cf. Heb. 9:7.

1. *The Sabbath Day.* Origin, Genesis 2:2,3. Ordinance, Ex. 20:8-11.

2. *The Feast of the Sabbath Week, or Pentecost.* The fiftieth day, or close of seven weeks, after the Passover. Called also Feast of the Harvest, or of the First Fruits.

3. *The Feast of the Sabbath Month, or Tabernacles.* Beginning on the fifteenth day of the seventh month; commemorating the tent life of the Israelites during their wilderness journey. See Lev. 23:39-43.

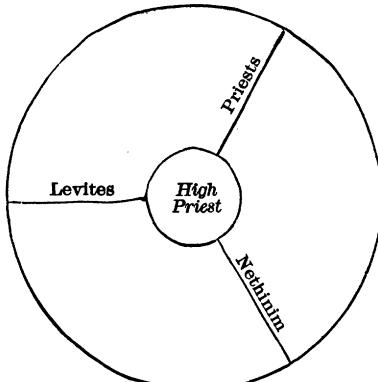
4. *The Sabbath or Sabbatic Year.* Ex. 23:11; Lev. 25:1-7; Deut. 31:10-13. Fields rested; debts were remitted, etc.

5. *The Sabbatic Semi-Centennial, or Year of Jubilee.* At the close of the cycle of seven weeks of years, i. e. every fiftieth year. It commenced on the Great Day with blowing of trumpets. Lev. 25:8-17.

6. *Feast of Trumpets, or New Year's Day.* On the first of Tisri. A secular feast. Lev. 28:23,24.

7. Passover. An extraordinary feast, not falling in the Sabbatic order. Beginning on the fourteenth of Nisan and continuing one week. It commemorated the deliverance of Israel through the sprinkling of the blood of the paschal lamb. 1 Cor. 5:7.

III. SACRED MINISTERS.



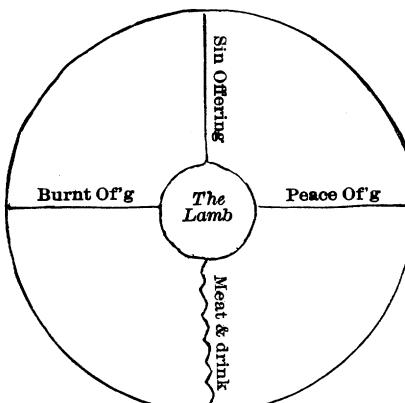
The High Priest at the centre. Lev. 21:10. Aaron, Ex. 28:1. Consecration, Ex. 29:35. Dress, Ex. 39:1-9. A type of Christ, Heb. 4:14; 9:12.

1. The Priests. A distinct order, Ex. 28. Aaronic, 2 Chron. 26:18. Divided into courses, 2 Chron. 23:8. Duties: (1) Ministering at the Altar; (2) in the sanctuary service; (3) blowing the war-trumpets; (4) teaching the law. Income, a tithe of the tithe.

2. The Levites. "On the Lord's side," Ex. 32:25-29; Deut. 10:8,9. Their number, 22,000; nearly corresponding to number of first-born males (22,273); the surplus redeemed at five shekels each, Num. 3:45,51. Duties: (1) Carrying the Tabernacle; (a) the family of Kohath taking charge of the vessels; (b) Gershon, of the curtains; and (c) Merari, of the boards and pillars; (2) keeping the Book of the Law; (3) sometimes acting as judges. Income, nine-tenths of the tithe.

3. The Nethinim; i. e. "dedicated," 1 Chron. 9:2; Ezra 2:58. They were captives taken in war, Josh. 9:27; Num. 31:47. Their service was of a menial sort.

IV. SACRED RITES.



"The Lamb slain," at the center. First mention of sacrifice, Gen. 4:3-8. Why was Abel's sacrifice "more excellent?" Heb. 11:4.

1. *The Sin Offering* = Confession of sin (plus expiation). Lev. 4:1-8. Offered without the camp, Lev. 4:21; Heb. 13:12. The Trespass offering was a sin offering with the addition of a pecuniary fine, Lev. 5:6,15,16.

2. *The Burnt Offering* = Expiation (plus consecration). Lev. 1,4. A type of Christ, Heb. 10:1-10. Offered every day; especially at festivals; and with greatest solemnity on the Great Day. Why called "burnt offering?" Lev. 6:9,10.

3. *Peace Offering* = Consecration (plus Thanksgiving). A dedication of something to the Lord. Lev. 3; 7:11-21. (1) Thank offering. (2) Vow offering. (3) Free-will offering. These were appropriately deferred until the Sin offering and Burnt offering had been made.

4. *Meat and Drink Offering* = Thanksgiving. Flour, Wine, and Oil. Lev. 21; 6:14-23. Three special provisions; (1) salt; (2) no leaven; (3) no honey.

The "wave offering" belongs in this class; it was a thank offering of the first fruits.

The "heave offering" was a thank offering of the harvest.

Observe how the thought of Christ is at the center of this entire economy. (1) All the Sacred Times radiated from the Great Day of Atonement, which was a day of Messianic service. (2) The *sanctum sanctorum* of the Sacred Places was the place of the Shechinah, the manifestation of the Divine Presence, which manifestation is in Christ alone.* (3) The central figure of the Sacred Ministers was the High Priest, Aaron, a living type of Christ. (4) At the center of the Sacred Rites was the sacrificial lamb, type of the Lamb slain from the foundation of the world. Verily, the law was a schoolmaster to bring men unto Christ, that they might be justified by faith. Heb. 10:11-17; Gal. 3:24.

* As to the Holy Land, Pope Urban II. wrote to the Council of Clermont: "Quam terram merito Sanctam diximus, in qua non est etiam passus pedis quem non illustraverit et sanctificaverit vel Corpus vel Umbra Salvatoris, vel gloria presentia Sanctae Dei Genitricis, vel amplectendus Apostolorum commeatus, vel martyrum ebibendus sanguis effusus."